

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, DECEMBER 14, 1916

NEW SERIES, VOL. XVIII, NO. 50

The year 1916 ought to be an unusually good year as there are fifty-three Sundays in it. This doesn't happen very often.

Somebody describes "slang" as "language in the making, and like most men and incomplete things, is tremendously alive."

We are forced to the necessity of cutting off names of people who let their subscription become past due. The price of paper is too high for us to borrow for this purpose.

The first business of Congress was the introduction of bills looking to a probe of the high prices paid for the necessities of life. It is indeed getting to be a most serious situation.

Statements are being sent out to all whose subscription becomes due January first, or which became due previous to that date. It is impossible to avoid some mistakes which we will gladly correct. This will be true of some who have paid in the past week whose subscriptions have not yet been posted.

From Kentucky by way of New York we get this confab between a roadmaker and a native: "This highway will help you folks." "Don't like hit; don't want ter be goin'; cain't keep my gais ter hum neow." "But it raises the value of your land." "Cain't pay ther taxes neow." "But if you sell you will get more." "Don't aim ter sell; I'm a-buyin' land."

The Christian Index came out last week with half its former size. It is not stated whether this is a permanent change, but it is probably only until materials are cheaper. By the way, the Index had an editorial on "Prosperity Our Peril." There are two sides to prosperity. The man who has the same salary or the paper which holds the same subscription price when everything else has increased in cost, has indeed fallen upon times of peril.

The Christian has the best backing it is possible to have in any enterprise. When any undertaking is launched, such as a new bank or a new railroad or a new mill, all who are interested in it or affected by it want to know what capital is behind it. There must be enough to make it go. In any plans for service and purpose for righteousness, and making of a life, we have all-sufficient support. "It is God who worketh in us to will and to do of His good pleasure;" so that we can do all things in Him who strengtheneth us.

The British cabinet has been broken up and reformed with David Lloyd George as prime minister. The significance of this change is not clear. Mr. Asquith has had a difficult time with the coalition cabinet, being himself a Liberal. Mr. Lloyd George has occupied different positions in the previous cabinet, being last secretary of munitions, in which place he satisfied the workmen and supplied the armies with guns and ammunition. He is supposed to be in favor of a more vigorous prosecution of the war, though it is said the peace elements favored him. He has formed a new cabinet of the Liberals, Conservatives and Labor Party. He is certain to have no easy time, but has great responsibility as practically the government is on his shoulders. He has been eminently successful in the past and seems the best man in England for the place. He is a Welch Baptist.

One of the promises made to the one who overcomes is, "To him will I give to eat of the tree of life." Whatever was the significance of the tree of life in the garden of Eden, this much is involved in the reference in Revelation, namely, that access to and participation in the things that produce and maintain spiritual life are open to the one who overcomes. Spiritual life is the result of the right and regular use of means. To some the way is closed and seems guarded by the flaming sword. But to the one who overcomes they are available and soul-satisfying. When one gets the victory over his own lower nature and over the evil and seductive influences around him the word of God becomes the very bread of life. To many who live in the flesh and for the gratification of self the Bible becomes a dull book and all the church services a bore.

Dr. A. J. Aven has been furnishing the Sunday School lessons for The Record for two years. He has as many friends as any man we know and is one of the best friends the editor ever had. He has done this work for The Record and the denomination as a labor of love and for the good he could do. Many have expressed appreciation of his lesson expositions, but we hope the readers of The Record will have something from him in the other columns. The lessons for the year 1917 will be prepared by Dr. M. O. Patterson, of Mississippi College Bible department. He is a good preacher, a thorough Bible student and excellent teacher. We know of no man who is better fitted to take up this work and do it to the edification of all our people. This department of the paper is worth the full price of it.

Patience is the quality in a man that makes him never give up. It is not merely quiet submission to what can't be helped, but the spirit that is game to the end, that endures. It does not play quits because of opposition or indifference. It does not fly off the handle because it cannot carry its point immediately. It waits, but waits with the purpose to resume operations as soon as work will produce results. It is sometimes in repose but never quits. God is a God of patience and His children will become more and more like Him.

It now develops that the president of the United States protested in a friendly way to Germany, but very earnestly, against the deportation of Belgians to Germany for enforced labor. The protest was without effect. It seems that the German government will stop at nothing which they consider a "military necessity." The claims of humanity and the pledges by treaty do not weigh in the scales.

The Federal Council of Churches met last week in St. Louis. The Southern Baptists have never co-operated with this self-appointed body, and now the Southern Presbyterians are threatening to withdraw because of alleged meddling in matters political. A committee was appointed to explain to the Presbyterians that they were mistaken.

It is said that the great University of Texas with 2,000 students a year, has had only one Baptist preacher among its graduates, Dr. E. C. Routh, editor of the Baptist Standard. If this is true of other state universities as some seem to think, they would be good mission territory.

Rev. T. J. Latimer has resigned at French Camp and is ready for work elsewhere, as the Lord may direct.

Rev. C. H. Mize, who has been chaplain of the State penitentiary for three years, will be ready for pastoral work by January first. His home is at Silver Creek.

Rev. W. H. James resigned his churches in Lincoln county and is now at the Southwestern Seminary. These Mississippians will find the way open when they are ready to come back.

May the Lord give us to see the opportunities at hand, open eyes to the work which is at our doors, rather than pine for places and openings for service which we do not have, and which in all probability we would not be fit for.

The study of the gospel of John for the next six months in the Sunday School will furnish a great feast. Everybody ought to go to Sunday School, and everybody ought to study the lessons. There are good books that will help.

Dr. Jno. Jeter Hurt, of Wilmington, N. C., reporting a revival, says that forty-three were added to the church and sixty-one new subscribers added to the denominational paper. That is the kind of revival the papers take pleasure in reporting!

Some brethren are writing very kind words as they renew their subscriptions, some offering to pay more or pay for several years in advance. We deeply appreciate the kindness. If everybody will renew and do what he can to get a new subscriber, it will enable us to meet the rising prices of what we have to buy for the paper.

Rev. Zeno Wall reports a great meeting at the Immanuel church, Hattiesburg. Every young woman in the Woman's College not already a Christian made a profession of faith and a hundred volunteered for any form of service. The atmosphere of the church is intensely spiritual and the pastor, T. W. Green, is rejoicing in the manifest favor of God.

The Religious Herald, writing of conditions in Richmond, says, "So great and notable is the change in public sentiment which has been wrought by the practical experiment of prohibition since November first, that it is safe to say that if a vote were to be taken now, only a remnant could be found favoring the open saloon. 'This is the Lord's doing, and it is marvelous in our eyes.'"

A Christian is a good hater as well as a good lover. The Lord commanded the church at Ephesus because they "hated the works of the Nicolaitans," and He added, "which I also hate." It is not enough not to practice them, not enough even to oppose them and teach and preach against them. There must be the reaction of a righteous soul against wrong, which is hatred of it. Of our Lord it was said, "Thou hast loved righteousness and hated iniquity, therefore, God, thy God, hath anointed thee with gladness above thy fellows." Solomon says, "A righteous man hateth lying;" his soul revolts against it when he hears it in others and resents the suggestion of it in himself. Jude says even in showing mercy to others we are to hate even the garment spotted by the flesh.

THE BAPTIST RECORD

Thursday, December 14, 1916.

THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

THE PERSON OF CHRIST.

II.

The center thought of the gospel of John is the Person of Christ and he is there described as the Word. "In the beginning was the Word." "The Word was with God." "The Word was God." The Word was in the beginning with God." "The Word was made flesh." "The Word dwelt among us." This is the gospel of the incarnation, that is, of the perfect union of the divine and human in the Person of Jesus of Nazareth, who for this very reason is the Savior of the world and the fountain of eternal life. "The Word became flesh." He was the Life-giver and the absolute revelation of God, because in his own Person he was the eternal Logos. This is the theological and theological theme of the gospel of John. The writer begins with the eternal pre-existence of the Logos, the Word, and ends with adoration of his incarnate divinity in the exclamation of the skeptical Thomas, "My Lord and my God." Luke's preface is historiographic and simply points to the sources of information; John's prologue is metaphysical and dogmatic, and sounds the keynote of the subsequent history. The Synoptists, the evangelists of the first three gospels, begin with the man Jesus and rise up to the recognition of his Messiahship and divine Sonship; John descends from the pre-existing Son of God through the preparatory revelations to his incarnation and crucifixion till he resumes the glory which he had before the world began. The former gives us the glory of the divine man, the latter the history of the human God (Schaff, *The History of the Christian Church*, I, 689).

The expression Logos, the Word, "is the keynote and theme of the entire gospel. Logos is from the root *lego*, appearing in *lego*, the primary meaning of which is to lay; then, to pick out, gather, pick up; hence to gather or put words together, and so, to speak. Hence Logos is, first of all, a collecting or collection both of things in the mind, and of words by which they are expressed. It therefore signifies both the outward form by which the inward thought is expressed and the inward thought itself" (Prof. M. R. Vincent, *Word Studies*). The Logos "denotes the essential Word of God, i. e., the personal wisdom and power in union with God, his minister in the creation and government of the universe, the cause of the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds" (Thayer, *Greek Lexicon*).

Of this Logos, the Word, three things may be said:

1. In the Word there is thought—that thought expresses the essence of the Word. Thought is the substance of the Word. This Jesus who was called John the Word, was God himself. He was more than divine, as men use that word now-a-days any genius is divine, but Jesus was deity. On this point John is most effective. "The Word was with God." The Greek word for "with," *pros*, originally denoted motion toward, and hence with, as the result of the motion; and not merely as being near or beside, but as a living union and communion. "Thus John's statement is that the divine Word not only abode with the Father from all eternity, but was in the living active relation of communion with him." That there might be no room for doubt the evangelist adds the further statement, "The same was in the beginning with God."

Growing out of the nature of deity, John ascribes to Jesus the divine attributes. The Word was eternal, "he was in the beginning with God."

John began his book with Jesus as God; he ends it in the same manner. He shares with God the fundamental attribute of self-existing life. "As the Father hath life in himself, so he hath given to the Son to have life within himself." He declared in the plain words, "I and the Father are one;" "he that hath seen me hath seen the Father." It is this identity of his nature with the divine nature that gives meaning to his work.

He partook, in his earthly life, of the omniscience of God. "He knew all men, and needed not that any should testify of man, for he knew what was in man" (2:25). The secret of Nathaniel's life was open to him, although he looked upon him for the first time. He could tell the woman of Samaria "all that ever she did." He was aware from a distance that Lazarus was sick, and at what time he died. As he was omniscient, so, in spite of the material limitations to which he submitted himself, he appeared where he would with a divine omnipresence. He comes to his disciples walking on the sea. He makes himself invisible, and so passes unharmed through the midst of his enemies (8:35). He presents himself suddenly before the man whom he restored to sight (8:59). Moreover, there is a majesty about his presence which quells and overawes. The officers sent by the Pharisees are afraid to touch him. The Greeks, desirous to see him, dare not approach him except through the intervention of his disciples (12:21). The band of soldiers sent to arrest him fall to the ground as if suddenly paralyzed (18:6). An impression is borne home to us, in every episode of the history, that while he tabernacled with men he was more than human—that he was an heavenly being who could exercise all the prerogatives of God at will (Scott, *The Fourth Gospel*, 165. Edinburgh, 1906).

Jesus performed the works of God. John says the world was made by him, "and without him was not anything made that was made." He is the ideal origin of the world, as well as the world's aim. The Scriptures intimate that the world was made and upheld by a Mediator. This is a profound and interesting theme. I am glad to introduce upon this aspect of the atonement upon the universe the following passage from Lord Bacon, "I believe that God is so holy, pure and jealous, that it is impossible for him to be pleased in any creature, though the work of his own hands; so that neither angels, man, nor world, would stand, or can stand, one moment in his eye, without (his) beholding the same in the face of a mediator. And, therefore, (I believe) that before him, with whom all things are present, the Lamb of God was slain before all worlds; but that out of his eternal and infinite goodness and love, proposing to become a Creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the Godhead should be united to one nature, and to one particular of his creatures, so that in the person of the Mediator, the true ladder may be fixed, whereby God might descend to his creatures, and his creatures might ascend to God; so that God by the reconciliation of the Mediator, turning his countenance toward his creatures (though not in equal light and degree) made way into the dispensation of his most holy and sacred will; whereby some of his creatures might stand and keep their state; others might possibly fall and be restored to their estate, and others might fall and not be restored to their estate, but yet remain in being, though under wrath and corruption; all with respect to the Mediator, which is the great mystery and perfect center of all God's ways with his creatures, and to which all his other works and wonders do but serve and refer" (Bacon, *Works*, IV, 413).

He performed the works of God in the moral and spiritual world. In the tenth chapter Jesus explicitly says, "I and my Father are one." For this saying the Jews took up stones to kill him. He re-asserted his deity and justified himself by affirming that he worked the works of God. Jesus answered them, Many good works have I

showed you from my Father; for which of these works do you stone me? The Jews answered him, saying, For a good work we do not stone thee; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scriptures cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hand." He had the same plan and purpose as God; he also had the same nature.

MISSISSIPPI WOMAN'S COLLEGE.

It was a real pleasure to see our faithful Sunday School secretary, J. E. Byrd, presiding over our great State Convention. This was a case where both convention and president were honored. It goes without saying that I would have been delighted to see as president the able and scholarly editor of *The Record*, or my long-time friend, the sage of Clarksdale. Also it rejoiced us that the convention asked the Education Commission to provide more dormitory room for us. We realize that it may be impossible to do this right now, but we know it will come.

We were glad also that we could give an exhibit of the work done in our home economics department, thereby showing that a denominational school can also do the industrial work well. In this connection I wish to say that the unfailing help and kindness of our Columbus friends contributed greatly to the success of our exhibit. Mr. V. B. Imes, Dr. Vipperman, Governor J. T. Harrison and others helped in many ways. Brother Henry Beard gave his time and money to secure an advantageous position for the exhibit.

We have just had Dean Henry L. Southwick in our lyceum course. He presented Julius Caesar to a large and appreciative audience.

Our Y. W. A. has had several visitors lately, among them, our beloved Miss Traylor, Miss Dixon, and Dr. Purser, of the Foreign Mission Board, and Miss Sims, representing the Baptist Student Volunteer Movement. Miss Sims told us that the mission study work was on a better basis here than at any other college she had visited.

We are in the midst of our review for the first term examinations. We will close for Christmas holidays, Friday, December 22nd, and begin our work again on Wednesday, January 3rd. This term has been the best we have ever had from every standpoint.

Brother Zeno Wall has been with us for a week, holding our Immanuel church protracted meeting. Three girls had previously professed conversion under the sermons of our faithful pastor, T. W. Green. All of those left unconverted, eleven in number, made a public profession during the meeting. This is the second meeting Brother Wall has held for us in four years. He preaches with the same zeal, clearness and simplicity which made his work so effective before. In other words, his preaching is very much like that of our own pastor.

On the night before Thanksgiving our students gave a reception to their friends. All the young people present seemed to enjoy themselves very much.

J. L. JOHNSON.

Hattiesburg, Miss.

A dozen splendid Christmas postcards will be sent postpaid for 15c in stamps; 25 for 25c; a hundred for 80c. The *Baptist Record Book Store*, Jackson, Miss.

W. N. Hamilton, of Clinton, has resigned at Bogue Chitto and the church has called R. H. Purser, who has accepted.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Present tests are for future trusts.

The cross is easier for him who takes it up than it is for the one who drags it along.

The one who runs away from duty is quite liable to return only to find the opportunity gone.

The brethren are taking hold of the budget plan as projected by the convention, in real earnest.

Belzoni, Columbia, First church, Jackson, have adopted the percentage basis as fixed by the budget committee at the convention. No doubt others from whom we have not heard have accepted this basis also. Let the good work go on.

Co-operation.

Co-operation means victory.

No people ever failed who intelligently worked together unless the task they set for themselves was too big for the combined effort of all the people.

The Baptists of Mississippi have not set for themselves too big a task.

One hundred and seventy thousand dollars for the interests of the King of Glory is not too much.

It is not too much for us if we pull together. When people pull together one common tug takes the load along the roughest road.

With five hundred pastors pulling there will be no hill along the highway so huge that we can't carry the budget by.

All together for the tug that tells the tale of victory.

The Advantage of the Budget System.

In this article it is my desire to point out briefly what I consider to be some of the advantages to the work of the kingdom of adopting the budget system by the State Convention.

1. Such a system puts all of the objects fostered by the convention on the same basis before the people that are expected to furnish the funds for their maintenance, and eliminates the spasmodic appeals which come at regular intervals.

2. It dispels any semblance of friction between the brethren, who represent the various phases of our work, for when especial appeal is made for any object it increases the gifts to all of the other objects in the same proportion, and there could possibly be no conflict.

3. It gives the boards all of the funds collected to be used as needed rather than that they should be kept back until the last moment, as is so often the case. Many of the churches that use the budget system wait until the end of the year to send in their contributions, and the boards always borrow some money that could be avoided and the interest saved to the work if this plan were used. We have apparently come to the conclusion that the State Mission Board does not need or expect any money from us until October and November, while the Foreign and Home Boards only need funds in March and April. The only reason our people are thus minded is because we have taught them to be thus minded.

4. It should cause a continual flow of funds into all of the treasuries that will, when the plan is perfected, be sufficient to keep up with all of the expenses as they come due, and save all of the money that now is spent every year for interest on deferred collections, thus enabling us to do the same work on a smaller amount of money.

5. It will cause each object to share equally any falling off in contributions and any interest account, and all would share alike any increase in contributions, thus creating a tie of closer fellowship among our boards, if it could be closer, since the interests of one must rise or fall equally with every other.

6. It gives the pastors of our churches a chance to preach deliberate and clear-cut sermons on all phases of our work without being classed as beggars. Thus we could fall back on the New Testament plan of regular, systematic giving, and train well-rounded churches and church members.

7. In the last place it fosters a well rounded gospel under a well rounded system, giving every Christian a chance, however meager the means, to "go into all the world and preach the gospel to every creature" during all the year. Every penny would have some part in doing all the things we are trying to do to carry the Great Commission out in its completeness.

The Every-Member Canvass Essential.

In putting on the budget system, the every member canvass is absolutely essential.

Perhaps no testimony is so strikingly significant as the testimony of the Presbyterian church in the South with reference to the value of the every member canvass. After carefully tabulating the results through several years of experience, giving in one column churches that did not put on the every member canvass, and in another column churches that did put on the every member canvass, they have shown an increase in contribution by churches putting on the canvass of over ninety per cent. Not only so, but the spiritual life of the churches have been quickened and the prayer life deepened.

This ought to be a lesson to the Baptists. If we expect to grow in the grace of giving, This can be done only by making it a personal matter. The every member canvass does this.

The budget system lays the foundation for the every member canvass and the weekly plan of giving. The underlying principle of the budget system is the recognition of the fact that there is but one King and but one Kingdom, and that the different departments and agencies of the churches are essentially one in purpose; therefore, the budget plan as adopted by the convention at Columbus provides, in proportion to its needs, for every cause fostered by the convention. The basic purpose of the budget system is to give to every individual church a percentage basis on which to divide its contributions, and a definite task for it in connection with the other churches of the State.

The essential features of the every-member canvass are first, a separation of the current expenses from the convention budget, and, second, the appointment of a special treasurer for each fund, or if one treasurer, then two distinct funds.

The plan contemplates securing from every member of the church a pledge, which will represent his minimum obligation for the work of the church. This pledge to cover pastor's salary and local or current expenses of the congregation, and the budget as fixed by the convention. The duplex, or double pocket envelope, is the best medium for collecting the offering.

Experience has demonstrated that better results are obtained by making at least two distinct canvasses, one for pastor's salary and current expenses, the other for the convention budget.

There should be in every church a beneficence or budget committee. This committee should have in charge the raising of that part of the convention budget which the local church as-

sumes as its own. The essential thing is to lay the work on a group of men—who will do it.

This committee should see to it that the proper information is distributed, that tracts are given out, that the every-member canvass is made, and that everything possible is done to enlist every member in the church in raising its part of the budget.

The duplex envelopes can be secured from the Sunday School Board, Nashville, Tenn. Cards for making the every-member canvass can also be secured from this board, or printed at the local printers.

Since Mississippi Baptists have adopted the budget with the purpose of coming ultimately to the place where they do all their work on a cash basis, it stands every Baptist pastor in hand to throw himself into the work of putting on the budget.

MISSISSIPPI COLLEGE.

"The Collegian" as well as others can sometimes get things mixed. I am still holding my connection with the Southern Baptist Theological Seminary and am now taking a season of rest and to be with my family some. Ever since I moved to Clinton I have felt the need of a students' loan fund by which the noble, ambitious, energetic, needy young men who are seeking an education in Mississippi College might be aided in their struggles. These young fellows do not ask for gifts, simply a small loan, to be paid back as soon as they can get through college. This need has greatly appealed to my heart and judgment, and for some time I have been asked by President Provine to help secure such a loan fund, but as the Education Commission was in the field seeking funds for the Woman's College and Clarke Memorial College, the matter was deferred until this canvass was completed. I am seeking in a quiet way, without any public appeal, to secure the needed \$10,000. I believe and still believe that there are individuals who will gladly help supply this present need and they will be among those who have supported and always will gladly support the organized work of our denomination.

I greatly rejoice in the proposed effort through the budget system to secure \$25,000 for Christian education. As I now see it, after some careful observation and thought, the greatest need is to see that our denominational colleges are kept distinctively spiritual and Scripturally baptistic, and are equipped to do as good educational work as the best. We cannot afford in loyalty to Jesus and the opportunity before us, to do anything less than this. Mississippi College in order to hold its own, and to make additional progress, is absolutely compelled to have more means at its disposal. These funds are urgently needed, and as our people can be made to see the need I believe they will respond.

W. Y. QUISENBERRY.

DR. FORRESTER'S LECTURES.

The lectures on the Julius Brown Gay Foundation in the Southern Baptist Theological Seminary, to be given this year by Dr. E. J. Forrester, of Macon, Ga., will be on the general subject, "The Creed That Survives." There will be three lectures in the series, the dates and topics being as follows:

Wednesday, December 27—"Theological Unrest."

Thursday, December 28—"The Quest for Certitude."

Friday, December 29—"What We May Believe."

The hour will be 10 o'clock, a. m., each day. Louisville, Ky.

J. B. Quin begins work in his new charge at Grenada on January 1st. He is one of our best young preachers and the church furnishes a fine opportunity for the best work.

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EDITORIAL.

WORDS THAT BREATHE.

Sometimes figures of speech are used to indicate the burning eloquence of speakers—"living words," "burning words," "winged words," are the descriptions we give when effort is made to describe the impression of magical sentences. Words are in a sense living things because they express the life and thought of men. They seem sensitive and responsive to the very feelings they express. They change in form, in size, in their very shape and color to correspond with the emotions of the speaker. This fact makes language the most fascinating and expanding study in the schools.

But the words of Jesus are more than all the rest and in one way different from all the rest. Never man spake like this man. The distinction of His is that others have life; His words are life. The words of others seem to breathe. His are breath, or spirit, and therefore are life. Back in Genesis we read that God made man of the dust of the earth and breathed into his nostrils the breath of life and he became a living soul. The new creation—the new covenant is effected by the breathing of His word into us. The words of the world's great teachers and speakers do produce a mental quickening, which is an exhilaration and a joy. The words of Jesus produce a moral and spiritual awakening which is spoken of as righteousness and peace and joy in the Holy Ghost. "He brought us forth by the word of truth."

We are not alone with the word when we first receive the testimony of Jesus and become heirs of the kingdom. That was our initial and initiating experience. By this we were introduced into a widening life. But the enlargement will be by the same process as that by which it was begun. He who began a good work in us will carry it on; and in the same way, for He says, "As ye received Christ Jesus the Lord, even so walk in Him." Spiritual nativity was by the word of God, spiritual vitality will be maintained in the same way. If you find the devotional reading of the Bible a joy, it is the sign of life and health and growth. If you find it dull, you ought to begin with an earnest prayer that God will open your eyes to behold wondrous things out of His law.

MEMORIAL SERVICES.

Every now and then somebody comes forward with a suggestion to enrich our church services, usually meaning to make them more elaborate or ornate. Occasionally a suggestion is made to give them variety, either by modifying them in a measure or instituting a wholly different kind of service. They have not infrequently been found helpful and have found favor and acceptance as a regular or occasional form of

worship. Such have been the introduction of greater variety of singing or of instrumental music; men's choirs, junior choirs, or even an orchestra. Beside the music, other changes have been made, such as children's meetings, sermons to men, testimony meetings, and, in many places old folks' services, etc. Many pastors have been able to utilize these and others to the advantage of their people and the glory of God. It is good to have a watchful eye for any thing that offers real help, have courage to try it and to discard it if it doesn't help or is found hurtful.

Recently one who was on the program for an Elks' memorial service, and favorably impressed with it, asked the question, "Why don't the churches have a service of that kind?" This writer has never attended an Elks' memorial, nor any other Elks' function, nor is ever likely to; but the question awakened an idea that had been lying dormant in his head for a good while. More than once it had been in his mind to suggest a service once a year in which the victory over death should be the note of the service. Somebody will say this may be done without having a special or fixed time for it. This is true and this has been done, of course, in some places. Others will think that the occasion is furnished sufficiently by the funeral services which preachers are called to conduct. This is true only in part. At such times for many reasons brevity is desirable, and other things are to be done which take most of the time. Beside at such a time some are too deeply moved to be in condition for the best help and others are in sympathy with them and do not regard it as their funeral. Besides, the appointing a special time for not only remembering our dead, but of showing how Christ abolished death and brought life and immortality to light, may bring comfort to the souls of sorrowing and honor the name of our Lord. Once a year we gather at the cemeteries to honor the memory of the Confederate heroes and the cause which they represented; why could we not gather there to honor the memory of those who loved the cause of the great King and served Him with their lives? There are plenty of texts suitable for treatment on such occasions. To be sure, there will be need for reverence and good common sense in the management of such a service, but these are needed in every other service.

IMITATION SOLDIERS.

Something was said in these columns recently about a tin soldier—one who wanted to be a hero without taking any risk of suffering. This discussion at present concerns itself not about the individual would-be hero, but the whole company of cadets or even regulars who are merely going through the motion of being soldiers.

The figure of a soldier life is a familiar one in the Bible. It is so frequent because it is so fit. It was never intended for the Christian life to be easy going, self-indulgent. Paul who uses the figure most often, because he encountered most opposition and because he probably was most in contact with Roman soldiers and for many reasons imbibed the militant spirit, was assured at the time of his conversion that he was to suffer many things for the Name's sake, and in turn notified the Thessalonians that he having suffered many things at Philippi and being shamefully treated would expect them to face similar sufferings. The conditions of the world and the obligations of a Christian life must bring us into frequent conflict and suffering. There are indeed conflicting forces in our own natures that make fighting necessary and heroism possible.

However admirable the real soldier may be the imitation soldier excites a smile of pity or amusement at best. But are we not developing whole companies of imitation soldiers in our churches? The ordinance of baptism is like putting on the uniform. Are there not young men in the schools who are joining the military com-

panies, or are there not young men going to military schools because they like the looks of the uniform and the company and parade of those who wear the uniform. There are special times when it becomes popular, not to say a fad, to don the khaki, just as there are times when it becomes the expected thing to join the church. We probably need some of the kind of preaching Jesus did when volunteers were offering and He said, "The birds have roosting places and the foxes their haunts, but the Son of Man hath not where to lay His head." He told them that it meant the equivalent of hating his own father and mother and wife and children and brothers and sisters and his own life, to be His disciple. It meant the cross. He bids them count the cost before building a tower or going forth to war.

Still there are many men in the regular army who are not spoiling for a fight. They don't object to any part of a soldier's life except the going into battle. They probably never entered with that in view. They enlisted in the piping times of peace. Whatever may be true of them it seems certain that we have many churches made up of that sort of people; and our B. Y. P. U.'s and Sunday Schools are sometimes drill grounds and instruction camps without any more serious purpose than going through the motions of the manual and learning the theory. This is not to pass the sentence of universal condemnation, not to pass any sentence at all, but to awaken inquiry into a situation that needs attention.

Is your Sunday School teaching bringing results? Not do you have a full attendance or a live body of young people or even a good lesson; but what do you do with the lesson when it is learned, and with the young people who are taught? Does the work show up in the better living of those who attend and learn? Or in respect of your Young People's Union, are you satisfied with a good program, well organized committees, prompt reports, fluency in speaking and a gratifying attendance? Or are you able to swing this aggregation of young men and women into line for the work of winning the lost to Jesus, and ministering to the needs of others, physical, mental and spiritual? It is more to be able to give a doubting or inquiring or discouraged or erring soul the needed help than to render a good program or make an acceptable speech in public.

But, brother pastor, or more mature member, don't imagine that the young people are the only ones who make this mistake of being mere imitation soldiers. The whole church may become a band of air beaters and drillmongers. Do we get results from our Sunday services, including the preaching? Do we really mean to get results? Is the burden upon us? Or are we satisfied with keeping up a congregation, and meeting all expenses? Is your heart heavy when men are not saved or are you satisfied merely to have gone through the motion? This is not to discourage those who have not seen their hearts' desire, but to insure against merely playing a game. Does your church grip the community in which you live? Does it dominate men's lives and determine their conduct? Does it produce in them reverence for God, regard for His will and conformity to the life of Jesus? The results are not always of the visible sort that can be tabulated. But there must be a feeling of overcoming, a sense of victory or the army of Christ is simply an imitation of the real article.

QUESTION.

Dear Brother Editor:

Is there anything indecent, immoral, or in any way objectionable in the wearing of the modern athletic suits?

I was at an association this fall in which there was an objection made to the use of them in our Christian colleges. Then on Thanksgiving, they were worn by boys in a game of basket ball, here at Gillsburg, and some men were offended,

and called their girls away from the game and took them home.

B. A. McCULLOUGH.

The query above is one that each one must answer for himself, and the editor does not assume the role of a fashion framer. The question of proper dress or rather the proper amount of dress that a person may wear and not get arrested is apparently unsettled. It is one that is rightly engaging the serious consideration of modest men and women. The women have perhaps attracted more than their share of criticism in the matter of dress. They have attracted it because they are women. It is more than their share because most women dress with becoming modesty and only the coarser-minded display themselves and seek to engross attention, and further because they are not the only sinners on this score.

Speaking for himself, this writer confesses to being not a little surprised and abashed at the unnecessary display of their persons by young men in athletic contests and practice. He is not alone in the protest of his soul against what he considers violations of proprieties if not of actual decency. Ladies who are compelled to pass places where open exhibition of nakedness is made, or who live so close as to render the sight of it inevitable have made frequent protests against it. To be sure, there are those to whose minds there is nothing objectionable in all this, or it would seem so, and the rest of us have the privilege of turning our backs or going around some other way. The question of modesty and clothes is a difficult one to settle. Different races and countries have different standards. Africa and America may not agree on these matters; though there does seem a disposition to make extremes meet in the lowest order of human beings and the highest "society," each discarding the use of all but the most elementary and necessary raiment. It might be well to settle the question of what men should wear by referring it to the ladies, and what women should wear by referring it to the men. In the meantime it would be well for parents to inculcate in their children the fundamental principles of modesty that they may be clothed and in their right minds.

There is nothing more glorious in the Bible than the characterization of the promised new covenant in Jeremiah quoted in Hebrews eighth chapter. It is complete in every part, worthy of the closest study and furnishing the best material for a series of good sermons. One item of it is sometimes over-looked. "And they shall not teach every man his fellow citizen and every man his brother; saying know the Lord, for all shall know me, from the least to the greatest of them." This means that there is no spiritual overlordship, that all have free and equal access to God and rights in His kingdom; that there is no intermediary through whom one must deal with God. It does not mean that we may not be helpful to others or others us, nor that there is no obligation with reference to others, but it does mean that no man can prevent my coming to God, or is a sole purveyor of His grace. Direct, unhindered, universal approach to Him is the privilege of believers. In the words of Jesus we are to call no man Father, or teacher or lord in the sense that his statement is to be accepted as final and authoritative without one's own personal investigation and knowledge. It is a lazy man's religion to put the responsibility of discovering the will of God on somebody else and accepting it from him. This will always and inevitably result in abuse and corruption. We should be glad to learn from others, but even if a man like Paul preaches it is our part to search the scriptures and see if these things are so. It is easy to say Doctor "So and so says." But one is your teacher, even Christ. This would exclude priest and pope and federal council of churches.

THE BAPTIST RECORD

R. L. Powell, the Sunday School evangelist, of Louisiana, conducts a half-page in the Chronicle in the interest of his work.

Rev. J. H. Barber who moved from Clinton to Wilburton, Oklahoma, a year ago, is now pastor at Columbia, Tenn.

The ex-Mississippians had a banquet while attending the Texas convention. When they get homesick, we hope they can find the way back.

The Baptist and Reflector has raised the price of subscriptions to preachers to be the same with others, and the price will be \$2.50, if not paid in ninety days.

A dozen splendid Christmas postcards will be sent postpaid for 15c in stamps; 25 for 25c; a hundred for 80c. The Baptist Record Book Store, Jackson, Miss.

The churches in Meridian have been enjoying a revival wave. There have in a short time been added to the white Baptist churches 1,028. Of this number, 275 joined the First church.

The churches are falling into line, adopting the budget plan recommended by the convention. We have yet to hear of any church where the pastor explained and recommended it, which refused it.

The Baptists of Nashville, Tenn., in the past sixteen years have grown from nine churches to nineteen, membership doubled, income grown 400 per cent, missions 350 per cent, sixteen new church buildings erected.

There are one-third of the members of the Convention Board who are new men, though not new in the State. These make good material and is probably a larger proportion of new men than for some while.

General Funston has added one other to the various ways of being saved. This somebody has called salvation by khaki. If you want to be saved, just put on a soldier's uniform, for you are then no longer numbered among the lost.

General Funston broke into print a few days ago and behaves a good deal like a spoiled child undergoing castigation. His plea that efforts to hold revivals in the military camps would produce riot is a baby's bugaboo. It is difficult to reason with a blubbering boy.

Just received through Dr. Geo. W. Leavell a report of the South China Mission of Southern Baptists which we expect to examine with interest and pleasure. The reader will find an interesting article from him about hospitals in this issue.

A dozen splendid Christmas postcards will be sent postpaid for 15c in stamps; 25 for 25c; a hundred for 80c. The Baptist Record Book Store, Jackson, Miss.

Rev. L. B. Spencer celebrated his anniversary with Griffith Memorial church, Jackson, with a great day Sunday. The debt of \$1,000 which has long hung over the church, was provided for by subscriptions from the pastor and members to be paid within the year 1917. They also look forward to becoming self-supporting by the year 1918. The B. Y. P. U. has a membership of 103.

On account of a bronchial cough and to avoid the severe winter in Northern China, Missionary T. F. McCrea has taken the advice of a physician and sailed for America, December 7th, on the steamer "Venezuela." He had expected to remain in China until next spring and come on his furlough. He will spend the remainder of the winter in Southern California and come to Mississippi later.

Brother N. R. Drummond, of Columbia, long active in his own church as deacon, Sunday School superintendent and leader in every good work, has yielded to the call to preach and will begin his work in churches of his association where he is well known. Brother Drummond is an alumnus of the University of Mississippi and a son of Rev. Richard Drummond. We rejoice in the greater outlook for usefulness.

According to the official classification made last August, the register of chaplains in the regular army is as follows: Roman Catholic 14; Protestant Episcopal 12; Presbyterian 7; Methodist Episcopal 7; Baptist 5; Congregationalist 4; Lutheran 3; Methodist Episcopal (South) 2; African Methodist Episcopal 2; colored Baptist 2; Unitarian, Disciple, Dutch Reformed, Universalist, and United Brethren, 1 each. Total 63.—Ex.

On Monday, the eleventh, Mrs. Emile Menger fell asleep in Jesus. She was 82 years old and for two full generations was known to the students of Mississippi and Hillman Colleges. Her husband who preceded her by twenty years was for a generation in charge of the music department in Hillman, then known as Central Female Institute. She was born in Germany as was her husband, became a Baptist many years ago, magnified the office of home maker, honored the Lord in her life. Her body was laid to rest in the cemetery in Clinton, beside that of her husband. Another of the landmarks is removed from this classic college community.

The front pages of the dailies have been occupied in the past day or two with the German peace proposals. Whether it is mere politics or not remains to be seen, but that it is at least shrewd politics is quite evident. The purpose is not only to make it appear to the world that the Germans are not responsible for the continuance of the war, but to satisfy any elements in their own nation who may be clamoring for peace. This would seem to be the main thing to be desired from their point of view. But the rest of mankind is apt to look at it as too much like the bully who whacks a man over the head with a gun and then says, "I am peaceably disposed and now ready to present overtures for an amicable settlement of our difficulties."

IMPORTANT INFORMATION.

L. R. Scarborough.

The Southwestern Baptist Theological Seminary greatly desires the present address of any student who has attended the Seminary since its beginning at Waco. It will be greatly appreciated if any student seeing this notice will immediately mail me his address. We wish to have on file the present address of each one of our students. Mail at once to Fort Worth, Tex., Box 995.

Yours fraternally,
L. R. SCARBOROUGH.

NOTICE.

Nearly every day's mail brings me money for the Education Commission, and of course I have to in turn send it to the superintendent, Rev. J. B. Lawrence, in Jackson, acknowledging receipt for same.

Will those of you who made these subscriptions please forward same to the above mentioned brother, as this will greatly facilitate matters?

Thanking you for your confidence and praying the blessings of Heaven upon each one of you,

Yours behind the blood,

W. E. FARR,

A dozen splendid Christmas postcards will be sent postpaid for 15c in stamps; 25 for 25c; a hundred for 80c. The Baptist Record Book Store, Jackson, Miss.

Thursday, December 14, 1916.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKKEY, Editor	Jackson
Direct all communications for this department to the editor.	
MISS MARY RATLIFF	Raymond
College Correspondent.	
MISS M. M. LACKKEY	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackkey, Jackson, Miss., but all money should be sent to Rev. J. E. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackkey, Jackson, Miss.

If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.—James 1:26.

I said I will take heed to my ways, that I sin not with my tongue.—I Cor. 10:1.

Let us all resolve: first, to attain the grace of silence; second, to deem all fault-finding that does no good a sin, and to resolve when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practice the grace, and virtue of praise.

Surrounded by those who constantly exhibit defects of character and conduct, if we yield to a complaining and impatient spirit, we shall mar our own peace without having the satisfaction of benefiting others.

"Our society is bornin'. Had forty-five at the circle meetings last week and twenty-seven at business meeting Monday. A great deal of interest. Will let you hear from me again."—Mrs. C. M. Hall, New Albany.

"We have had our society divided into circles for two months, and meet every week. We have gained new members by doing this and they are all so interested."—Mrs. Anabel Stewart, Fayette.

We still have on hand some of the Prayer Calendars. Have you placed your order for one or more yet? Be sure to do so as soon as possible. Each of us will certainly want one for the coming year.

Orders for "Auxiliary Programs" come in daily, and we are so pleased that the sisters take so readily to the book. Some fine words of commendation come to the office in regard to it. Remember we can't sell the entire lot as soon as possible because from the sale of same we must pay for them.

Be sure and read the letter from Effie Chastain that you find on this page today. Fine reports come to us of the good work she is doing. We are fully convinced that some Mississippi society will "adopt" her as their very own just as Greenwood and Lyons have Misses Chiles and Jones.

Reports from the State meetings of the W. M. U. make most interesting reading these days. I trust quite a number of the sisters over the State have that pleasure. Great things were accomplished in Texas, Virginia, Tennessee, Georgia, Alabama—indeed in all the sister states that we have heard from. The cause of the blessed Lord, as consigned to the handmaidens is growing and glowing. Praise His holy name!

The week just gone was a busy one with both secretaries. Miss Grayson was in Houston, Okolona, Amory and wound up in a rally day in

Lincoln County Association. She will tell of some successes later through our page. Your corresponding secretary spoke one day in Yazoo City to a house full of interested women and girls and then four times in Belzoni to the sisters, where she trusts all the women in the church will be enlisted from now on in the circle plan. More of these trips later. Being out of the office the greater part of the week compels her to rush her "copy" for the page.

One most healthful sign in our work is the number of new societies that are reporting. Rarely a mail comes that does not bring a report of one or more. Just think what this will mean if it keeps up for the year! And it may keep up at this rate if each well organized society will be faithful to the recommendation adopted at the convention: For each society to undertake the organization of another in some near-by church, and foster same throughout the year, until it is well "on its feet." Let us be faithful, sisters. When we go to Brookhaven next year, let each of us say of our society, "Our child is healthy and growing!"

Templo Bautista,
Zulusta y Dragones,
Havana, Cuba, Nov. 7, 1916.

Miss Margaret M. Lackey,

Jackson, Miss.

My dear Miss Lackey:

Ever since I reached here (August 31st) I have wanted and planned to write you at least a note, but my hands are so full I have but little time for writing.

As I already have the language, I was able to plunge right into regular work from the first. The people, customs and climate here are so similar to those in Mexico that I feel almost as though I were getting back home, and yet there are many new things to learn.

If "variety is the spice of life," I claim mine is highly seasoned indeed, for my work takes in a little of almost everything. I teach some classes in Spanish, some in English, and have six music pupils. I help Dr. McCall a little with the office work, and do as much house-to-house visiting as possible among our church members, school children and also new people. Just now we are especially interested in building up and encouraging our women's society. It is not quite like our W. M. societies in the States, as it would not be practicable even to try to make it so, but ours is similar and with the years we hope to grow nearer the highest standard.

Services are held each week in the penitentiary and in the jail (one for the men and one for the women). Of course I am especially interested in the women, partly perhaps because the care and treatment they receive is far worse than that of the men prisoners. I'm wondering if some of our Mississippi friends would not like to help us by sending me any post cards (or other picture cards of any kind, which they do not need. I paste a blank piece of paper on the written side of the card, write a Scripture verse on it and give the cards to the children in the homes I visit or to the women in the jail. They learn the verse and you don't know how delighted the cards do make them. Once I saw a woman kiss hers (when she thought I wasn't looking) and truly the joy on their faces is sometimes almost pathetic to see. They are a beauty-loving people and many of them have so little in their lives that is bright or beautiful.

I shall be thinking of and praying for you and all the other dear friends in Mississippi as the convention shall meet next week.

Yours in Him,
EFFIE W. CHASTAIN.

On Louisiana Train,
December 2, 1916.

My dear friend:

As is known to you I have spent the past month in Georgia, South Carolina, Texas and

Louisiana, attending the W. M. U. state meeting in each and having time in South Carolina and Louisiana for several days of field work. You well know how varied were the experiences, how full of responsibility and yet of joy they were. It seems to me that the most precious experiences of all was the realization of the deep interest of the workers at each meeting. Sometimes the meetings had to be held at night but the women came nevertheless; sometimes the rains descended, but the interest was unabated. My "next best" joy was found in visiting six colleges, thus touching the lives of perhaps 1,000 young women.

Speaking of the college work I am reminded of the Baptist Student Movement which will hold its second annual meeting in Louisville, Ky., January 30 to February 4, 1917. Its secretary, Dr. Charles Ball, promises a splendid program and I do hope that our Southern schools will send many delegates to it. As council members we can be helpful in advertising it.

While in New Orleans planning for the May meeting, I told the general chairman, Mrs. T. R. Falry, of our council meeting on Monday of convention week. She has promised to reserve us a good place. Unless the railroads change their schedules before May, there will be few trains leaving New Orleans at noon or early in the afternoon, so I am hoping that each of us will plan right now to remain throughout the day's session.

This will doubtless be our last council letter for 1916. Memories of the council members' helpful co-operation throughout the year are brightening my heart this ideal Saturday afternoon. How I do hope that the old year has deepened your love for the work and that you face the new year eager for even more opportunities for service.

Yours gratefully,
KATHLEEN MALLORY.

Dear Sisters and Co-Workers of Copiah Association:

I have just returned from the State Convention. It was indeed good to be there, and I wish you every one could have been present and caught the inspiration of this great meeting.

I was impressed with the deep spirituality pervading all the meetings; great interest manifested and the perfect will and harmony of the entire body. The reports, notwithstanding the cry of hard times and the high cost of living, showed an increase over last year. The report of Miss M. M. Lackey, our State secretary, was magnificent. Amounts raised for all objects for the year were \$66,587.25.

Columbus is a beautiful city of 12,000 inhabitants; fine churches, splendid schools and elegant homes. The I. I. & C. with its 800 happy and well cared for girls gave us cordial welcome, and by special invitation two sessions of our meeting were held in their chapel.

Last but not least the great cordiality of the people who took such care of the delegates and visitors made the convention specially enjoyable. The convention will meet with the Brookhaven church next year. Let us all plan to go!

I have sent to all of you the literature for the January Week of Prayer programs. I trust each society will observe the week and make a liberal offering to China.

Yours in Christian love,
MRS. C. T. OWEN,
Supt. Copiah Association.

When the preacher is "getting right in behind" the evil doer or is making the conscience smart, then the Lord is making war with the sword of his mouth. Dr. Broadus said he once heard Spurgeon preach several times in succession, and each time he went away from the church burdened with the memory of something he had done that he ought not, or of something which he had not done which he ought to have done. He closed by saying, "That was real preaching."

A BAPTIST SCHOOL.

After all, what is a Baptist school? Some would answer, "A school founded by Baptists." Some would go further and say, "A school founded and controlled by Baptists." Without attempting a scientific or comprehensive definition, we should go further still and say, "A school founded, controlled and conducted by Baptists with a view to training their young people for life's duties and responsibilities." In discussing this matter with one of our eminent men the other day we were not surprised to hear him say, "Do you not know that most of our Baptist colleges are now Baptist in name only? One could take a four years' course in some of them and never hear the word 'Baptist.' Worshipping numbers, ceaseless efforts have been made to broaden our colleges so that Jew and Gentile, Protestant and Catholic alike will feel at home. Because of this the presidents of our colleges when standing before the student body are brave as lions when talking ethics or social service, timid as gazelles when speaking about distinctly religious matters, and as dumb as mummies concerning Baptist history, Baptist principles and Baptist obligations. The very success of our institutions has made them so broad and so heterogeneous that they have ceased to do the very work for which they were established." Was our friend right or was he wrong? If he was right, then why maintain Baptist schools at all? Why not take advantage of the superb educational opportunities offered by our State institutions? Being an incurable optimist, we feel that our friend exaggerated the situation, and yet there is enough truth in what he said to make thoughtful investigation worth while.

Having the foregoing statement in mind we raised the question with one of our most highly honored educators, who is widely known as the president of one of our Baptist colleges. With the utmost candor he spoke somewhat as follows: "I have had just that embarrassment. There are many students in our institution from non-Baptist families, and a sprinkling of Roman Catholic and Jewish students. I would like to bring the student body face to face with our great denominational principles and obligations, I would tell the story of the heroism of the fathers, but how can I?" After a moment he added, "But I propose to do so whatever the consequences." It would seem that the presence of large numbers of non-Baptist students is at once an opportunity and a peril. We ought to welcome these students joyfully and to offer them every possible educational opportunity, but woe unto us if their presence in our institutions causes us to be traitors to our trust. Without a thought of proselytizing, a true minister of Jesus Christ, when he stands in his pulpit, speaks the truth in love. He would be worse than a coward if the presence of those of other religious faiths caused him to trim or to compromise or to be silent. To an appreciable extent teachers and college presidents occupy the relation to their pupils that the preacher occupies to his congregation.

Some schools for which our fathers sacrificed and over which they prayed unceasingly are ashamed to be known as Baptist schools. They make unceasing efforts to convince the world of their "catholicity." Awhile ago we looked over a catalogue of a school founded by Baptists and maintained largely by Baptist money, and in the list of twenty or more visiting preachers for the preceding session we recognized but two as Baptists. Evidently this college does not propose to be known as "a Baptist institution in the narrower sense!" Others of our colleges have been willing to slough off denominational control that they might eat from Mr. Carnegie's crib. No sensible man can blame an underpaid professor for wanting the assurance that he and his loved ones will not starve when his work is done, but we ought to find a better way of taking care of our old teachers than by severing the time-honored relation existing between our

denomination and our colleges at the dictation of a wealthy, generous and kind-hearted outsider whose money bags are more eloquent than the voice of our fathers. Others of our institutions have been forced by Baptist niggardliness to go, bat in hand, as mendicants to men who have no sympathy with Baptist ideals. Naturally such schools are influenced by their benefactors. It has been our time-honored principle that we will not receive aid from the State lest we be forced to accept dictation from the State. This principle is violated quite as fully when the gifts of individuals carry with them dictation or even undue influence. On the other hand, let it be remembered that our young people must have the best of educational opportunities. If our Baptist institutions cannot furnish these opportunities our young people will go elsewhere. Will our Baptist people make their institutions equal to the best?

We believe that our Baptist people have both the money and the will to do this very thing, provided our Baptist schools will be Baptist schools indeed. The denomination needs such schools. Our fathers thought they were founding such schools. Let us not feel that our schools will lose caste by being in reality what they are in name. The schools of our sister denominations foster denominational loyalty, and we honor them for it. We believe profoundly in the maintenance of the most cordial relations with all bodies of Christians, but it has been our observation that the best way to win the respect of others is to be self-respecting. To be sure, we have among us a few men who are seeking the good will of everybody by "pussy footing" about the great doctrines, the battle for the maintenance of which made us second among the evangelical denominations of America. Such "pussy-footing" is making this group of pseudo-Baptists a laughing stock among other denominations. Not by trimming and compromise will Christian unity come. Let all Christians stand steadfastly for the truth as they understand it, and over the denominational barriers that separate us let us stretch out hands of loving co-operation toward all who love and serve the Lord. As Baptists we stand for great distinctive principles; as Baptists we have 6,000,000 people to train in these principles and 6,000,000 soldiers to do battle for the Lord. In the training of this mighty host, the homes, the churches and the schools must co-operate. We believe in Baptist homes, in Baptist churches, and in Baptist schools—Watchman-Examiner.

A MERRY CHRISTMAS TO OUR PAPER.

I ask every reader of our state Baptist paper to lend me your eyes for a few minutes. You are saving your little (?) monies to buy Christmas presents for father, mother, husband, wife, children and friends, and I am glad you are for everything you do to make others happy in this old, sad world is better for us.

As December has been set apart for a special campaign for our paper let every subscriber be determined to make Dec. 25, 1916 the happiest Christmas for our paper people they have ever had.

Brother, unless you are a simpleton you know that it is not right to take an armful of periodicals, and exclude your own Baptist paper.

It is all right for you to take just as many papers as you can pay for and read, but you have no right under any circumstances to deny your family of the spiritual, educational and denominational help you get from your paper.

Out of 34,000 Baptist homes in the State, only 6,300 are subscribers to our state Baptist paper.

Forty per cent of Mississippi Methodist take their church paper. While that is low, yet it is away ahead of us Baptists. While we lead all other denominations in numbers, schools and wealth let us lead them in subscribers too.

Our paper needs our help now. The high price of paper has forced many periodicals to advance the prices of subscription, even the Christian

Herald with its solid financial backing and great income from its advertising and subscription has been forced to advance the price to \$2.00 per year.

We owe our paper the enormous sum of \$7,000. Jan. 1, 1917 a new contract with the paper mills will be needed. Brother, are you willing to keep the money you owe the paper in the face of such a crisis? Are you going to force them to put the price of the paper to \$2.50 per year? Are you willing for them to sweat blood to give in service while you owe them money?

Let us economize. Cut out your coco cola, ice cream, and moving picture shows—if not for good—for a while to help our paper.

How can your conscience let you sleep at night while you smoke cigars and chew tobacco and owe your paper?

Are you planning to order whiskey for Christmas to pollute your lips, disgrace your home, and scent your breath like a pole cat of Hell: are you intending to put money into this liquid fire of damnation, that ought to be spent to lift the burden from the tired shoulders of Editor?

In the conduct of the paper he has had to borrow money and pay from 5 to 8 per cent.

Let Mississippi Baptists loan him the money. The first thing to do, is for us to pay the paper what we owe it.

Here is my challenge!

For 5 years the paper will cost \$10 at 5 per cent, the interest will be \$2.50, leaving \$7.50.

I will be one of 500 Baptists to pay \$7.50 for the paper five years, match me brethren!

I will be one of 1000 Baptists to move my figures up three years at a discount of 6 per cent instead of loaning our money to private individuals at 8 per cent or to banks at 4 per cent, let us loan a small amount to our paper.

I owe a little of that \$7,000. Let us pay every dollar of it between now and Christmas.

I will be one of 6,300 Baptists—the present number of subscribers—to pay all I owe the paper, and to pay one year in advance.

Match me brethren!

GEO. W. KNIGHT,
Waynesboro, Miss.

ENDOWMENT FUND FOR SOUTHERN
BAPTIST PREACHERS.

(By D. Y. Bagby.)

Baptists are a great people; at least some of them are. They do many things that is well to be done. But there are some that they fail to do that ought to be done, and the above caption includes one of them. We have provided for everybody else but the "old man," when he is worn out in the service. We cannot maintain our self-respect, nor claim the respect of others, if we continue this treatment of the old ministers. At the Texas state convention, which closed November 27, 1916, a motion was passed unanimously commanding to the Southern Baptist Convention, when in session in New Orleans, La., May, 1917, that such steps shall be taken to put a movement on foot looking to the endowment fund of an adequate amount, the income of which shall be enjoyed by all needy ministers, missionaries, both male and female, Home and Foreign, and the following men appointed to bear the message to the said convention: Drs. J. B. Gambrell, chairman; D. Y. Bagby, secretary-treasurer; S. J. Porter, H. H. Stephens and Millard S. Jenkins. In the mean time, the secretary will collect such facts as he may be able, so that the convention at New Orleans may act intelligently upon the subject when it is laid before it.

Surely no argument is needed to any man for the necessity and timeliness of this movement. It ought to have been done twenty-five years ago, but surely ought not to be delayed another day, now.

I verily believe that there is money lying in the banks now, that is "itching" to get into such a permanent fund, that the old man and his wife may not suffer in their old days.

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Hood's Sarsaparilla makes rich, red blood, perfects the digestion and builds up the whole system. Assist on having Hood's. Get it now.

REVIVAL AT NATCHEZ

Finley W. Thulin.

Rev. B. B. Crimm, evangelist, of Marshall, Texas, was with us in a revival meeting in Natchez from October 29 to November 19, during which time this old city heard such preaching and experienced such a religious revival as she had never known before.

Brother Crimm is a typical Western preacher — young, vigorous, forceful, brilliant and consecrated. His sudden descent upon Natchez, his bold and thundering rebuke of the open and glaring sins peculiar to Natchez, reminded one of Elijah and Mt. Carmel. Never was sin in high as well as low places, condemned in more cutting and unceasing terms. It seems as though the preacher has an unlimited vocabulary when it comes to condemning sins.

Great congregations came to hear the preacher. That is something unusual, indeed, in self-satisfied, staid and aristocratic Natchez.

This city has been the stronghold of lawlessness, so far as the liquor and gambling laws are concerned. The few people here who want the laws enforced have been brow-beat and intimidated so long that they had about given up the fight. As a result, wide-open saloons — something over eighty of them, I am told — and gambling halls have been running here, with none to molest nor to make them afraid. Closer on the heels of these evils are the public dance halls that are patronized by society's elite, that are ruining and wrecking homes, lives and souls.

Well, our "cowboy" evangelist made "fur fly" while he was here. For one time, anyhow, the hoodlums, gamblers, near-gamblers and dance hall people were frightened and on the run!

The meeting did lasting good for the city. The moral standard of the city was raised, a strong public sentiment for law enforcement was created and crystallized, culminating in the organizing of a law enforcement league, and sin, in all of its phases and guises, was stamped. There were about forty conversions during the meeting, more than thirty coming to our church.

I wish to mention in this connection the visit of Governor Theodore G. Bilbo to our city during the meeting. We gave up our building one evening in order that he might speak. The Governor ignored the political "bunch" while here, notwithstanding most of the bunch supported him at the last election. His visit here was a great surprise to them, and his speech was a great

surprise. He told us that we would have to clean up our city, and, that pretty quick, or he would clean it up for us. The "bunch" had insisted to him that the laws were being enforced in Natchez, but the Governor became suspicious and sent a detective here ahead of himself. So he told us, "You needn't tell me that the laws are being enforced, for I know that they are not—I have the 'dope' on you. I come to give you a friendly warning. Natchez is not so great that she can go on regardless to the rest of the State and do as she pleases." The good, law-abiding people of Natchez thank our Governor from the depths of their hearts for the interest he has taken in helping us enforce our laws.

Timur-lenk, the Tartar invader, was very ugly, and, catching a glimpse of himself in a mirror, he burst into tears. The court jester began weeping also, and kept it up long enough after his master had stopped. Timur looked at him in astonishment.

"I wept with reason," he said, "at beholding my own ugliness—I, the lord of so many lands. But I do not understand why you should thus despair."

"If you, my lord," replied the jester, "wept for two hours after seeing yourself in the mirror for an instant, is it not natural that I, who see you all day long, should weep longer than you?"

Little Johnny—"Dad, there's a girl at our school whom we call Postscript."

Dad—"Postscript? What do you call her Postscript for?"

Little Johnny—"Cos her name is Adeline Moore."

A clubman who poses as a humorist was having his shoes shined at a railway station.

"And is your father a bootblack, too?" he asked the boy at his feet.

"No," said the bootblack, "my father is a farmer up the state."

"Ah," said the humorist, as he reached for his notebook to make an entry, "he believes in making hay while the sun shines."

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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Ké'náz, duke Té'man, duke Mib'zar,
54 Duke Mág'di-el, duke Iram.
These are the dukes of Edom.

CHAPTER 2.

5 The sons of Israel. 3 The posterity of Judah by Teman. 13 The children of Jesse. 18 The posterity of Caleb the son of Huron. 21 Heron's posterity by the daughter of Mackir. 25 Jerahmeel's posterity. 34 Sheshan's posterity. 43 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Huron.

THESE are the sons of Is'ræ-el:
Reu'b'en, Sim'e-on, Lé'vi, and Jú'dah, Is'sa-char, and Zé'b'u-lún,
2 Dán, Jó'seph, and Bén'ja-min,
Náph'ta-li, Gád, and Ásh'er.

19 And	Cáleb i
or, Jacob.	which b
20 And	begat B
21 And	to the d
22 And	ther of
23 And	when h
24 And	and she
25 And	three ar
26 And	Gil'e-ad.

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NEWS IN THE CIRCLE

MARTIN BALL

Rev. Luther Rice Christi, of Columbus, Ga., has been selected as University preacher at Chicago University for December.

Rev. Geo. W. Wilburn, of the Southside church, Albany, Ala., has resigned and the church has called Rev. L. L. Hearn. He accepts and has moved to the new field.

Rev. D. W. McLeod has resigned as pastor of the Port Gibson church to take effect at the close of this year. His future plans have not been matured.

The Alabama Baptists have begun a campaign to raise \$100,000 for educational purposes. Dr. W. H. Smith, formerly with the Foreign Mission Board, will lead the campaign.

Our Louisiana brethren also elect a layman president of their State convention. Judge Cass Moss, a distinguished jurist, was chosen, and made a fine presiding officer.

At the Texas Convention, R. E. Burt, of Houston, offered to give dollar for dollar on any amount raised for the Houston Baptist Sanitarium up to \$150,000. Texas does big things.

Pastor W. R. Hill, after a four years' successful pastorate at Princeton, Ky., has resigned to accept the call to the Lockland church, Nashville, Tenn. He is a strong preacher and an active pastor.

Dr. Preston Blake, of Birmingham, Ala., is assisting Pastor A. J. Preston, of Andalusia, in a meeting this week. Brother Preston is lovingly remembered in Mississippi as the successful pastor at Tupelo.

The Clarksdale church elected two deacons last Sunday. Brother J. T. Jenkins, who had previously been ordained, and Brother R. L. Burns, whose ordination will take place next Sunday. These are among the best.

Pastor D. W. McLeod, of Port Gibson, writes, "The Port Gibson church is rejoicing over one of the most successful year's work in its history. A net gain of nearly fifty per cent in the membership—a large increase in contributions to missions, and other evidences of progress."

Evangelist T. O. Reese has just closed a great meeting at Elba, Ala. There were forty-two accessions to the church. The singing was conducted by Gospel Singer W. B. Scholfield. Six hundred dollars was raised on the church debt.

Judge H. B. Foster, of Tuscaloosa, was elected president of the Alabama Convention at the recent meeting. It is becoming more and more the custom of our general meetings to select laymen for our presiding officers.

In the report to the Alabama Convention, of the W. M. U., it was shown that the women had given \$7,000 to the Judson Centennial. Through the W. M. U., \$32,400.37 has been collected for the year.

Our own Dr. W. F. Yarborough preached the convention sermon of the Alabama Convention. He is spoken of as a great gospel preacher, and his message as most helpful. His subject was "The Work of the Enthroned Christ."

Dr. R. M. Boone, of Cleveland, delivered a strong and helpful address to the district Baptist convention (colored) at Renova. "The New Testament Spirit of Giving" was his subject. We rejoice that our strong men are willing to render such assistance.

The Arkansas Convention is in session this week at Malvern. President J. W. Conger, of Central College, Conway, was chosen president of the convention, and J. P. Garrett, of Heber Springs, secretary. There are many prominent visitors in attendance.

We extend to our beloved brother, E. L. Wesson, of New Albany, our deepest sympathy in the departure of his wife to her heavenly home. His grace is sufficient in every trying hour. The comfort is that, through Christ, we shall soon meet again.

Rev. A. W. Hill, who recently resigned as pastor of West Broadway church, Louisville, Ky., has accepted the call to the church at Newbern, Tenn. He begins work in his new field the second Suhday in December.

Pastor Logan B. English, of Madison Avenue church, Covington, Ky., recently closed a great meeting, the pastor doing all the preaching. Forty-eight additions. Leslie Hughes, of Newport, Ky., led the music.

Pastor Huffines, of Nicholasville, Ky., is rejoicing over a great meeting in his church. The singing was conducted by L. A. Byrd, of Georgetown College, in which there were thirty-eight additions—twenty-six by baptism. Half the additions were men and boys.

Adam gave one rib and got a wife. Robert Kirton, of Pittsburgh, back from the front, lost seven ribs and then married his Red Cross nurse. This shows the increased cost of living.—New York Evening World.

Dr. J. B. Gambrell says: "Texas Baptists began the year down in the trough of the sea, with heavy obligations everywhere, brought over. They ended it on the crest of the wave. The amount given to the objects under the executive board was \$545,000, plus. Direct gifts to the orphans' home, Simmons College, Taylor and the Seminary run it up to \$802,430.50."

That Well Known Saying
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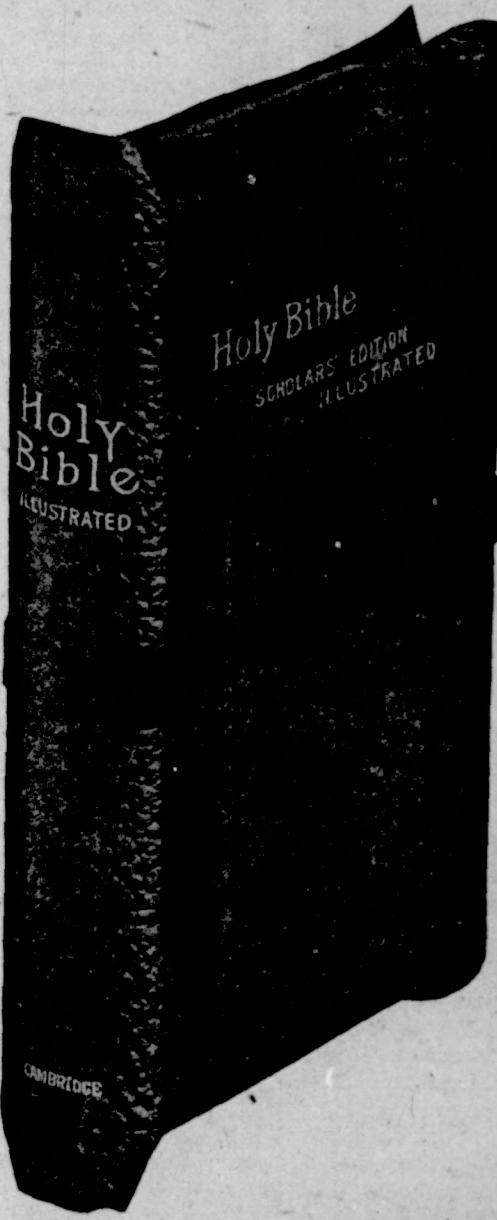
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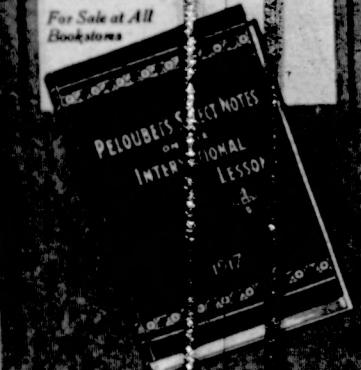
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Sunday School Lesson

BY A. J. AVEN, LL. D.

FOR AND AGAINST HIM.

Luke 9:49-62.

Introduction.

We began the studies of this year with the lesson on "The Ascending Lord." We have followed the course of Paul and others of the apostles in their work of establishing the first churches, and today we turn to a lesson taken from the gospel of Luke, and is based upon the words of the Master spoken about the close of His Galilean ministry. In the gospel of Luke the Lord is presented to us as the Son of Man. In Matthew we have the wise man asking, "Where is he that is born King of the Jews?" Mark begins his narrative with His public ministry. In Luke the angel says among other things, "unto you is born this day, in the city of David, a Savior, which is Christ, the Lord."

The Lesson.

"**Forbid Him Not.**"—This is said to be the shortest conversation which is recorded of the Master. Though it is a short story, yet it is full of meaning. In it are involved four people. First, the disciples who were not satisfied that anything, in the least, irregular should be permitted. The second was the man who was doing business in the name of the Lord. This man must have been surprised to learn that any man should object to a good deed. The third concerned and possibly one who felt more keenly than any of others was the man who had been helped. The fourth was the Master, Himself, who as He looked upon the transaction, said, "Forbid him not; for he that is not against us is for us." This story centuries old well illustrates what is taking place every day. Whenever men lose sight of the great and all important truth that salvation rests solely in faith in Jesus Christ; whenever men would inject doctrine or anything else into the equation of salvation; wherever men lose sight of the fact that spiritual growth depends upon the individual, there will be injected into men's activities opposition based on prejudice.

His Face Toward Jerusalem.—One of the notable things in Christ's life is the clearness with which He saw the inevitable end. But with it all, He never showed any unwillingness to meet that end, notwithstanding there was in His nature that human weakness that made Him shrink from the great ordeal, as is so forcibly brought out in His prayer in the garden of Gethsemane. (Matt. 26:39; Mark 14:35; Luke 22:42.) But He had a steady and steadfast will that enabled Him to overcome all human weakness and to do His Father's will in everything. His face was now toward Jerusalem, and "every step of the Lord Jesus Christ left a footprint for His followers to study." We get some good lessons from this act of the Master. We learn that we must not turn from the path of duty. A religion as uncompromising as the Christian religion may expect some

opposition, and like Jesus we may expect to find ourselves on hostile soil. The boldness with which the Master walked in the face of what He knew was coming, should be our inspiration to boldness and decision when the tests come. Some one has said that there is more pulp than pluck in the average Christian professor, when self-denial is required.

Rebuke of the Disciples.—Here is a remarkable story, so far as it concerns the action of the disciples. It was a very unkind thing on the part of the Samaritans to refuse to receive Him, but the disciples did not improve the matter much in the course they would take. Even the gentle and lovable John resented their conduct to such a degree, that he would call down fire on their heads. It is all right to resent some things, but not to the point that we would destroy the object of our displeasure. It is a good thing to hate sin, but not to hate the sinner. Sometimes we think we are actuated by a purely religious spirit, when in reality, should we closely examine ourselves, we might find some prejudice lurking. The conduct of the Master provokes our every admiration. The word simply says, "But He turned and rebuked them."

Following Christ.—To follow the Master when on earth was a hard thing to do, and He forewarned these who proposed to do so that they would find that they would meet with the hardest fare. Henceforth believers were shut up to the lot they had chosen. Of course we have every right to expect protection and defense from the Master, but we must make up our minds to let Him have complete control of our energies and activities. The Master could not suffer any one to attend to other things before following Him. He must be first in all things. To follow Christ is to exclude all other things. That is, there must not anything come, in preference. "No man can serve two masters; ye cannot serve God and mammon." "My son, give me thine heart" simply means the whole heart. "A double minded man is unstable in all his ways." Making religion worldly is a failure, but making the world religious is God's will. There is no true following Jesus without strict obedience, and that right at once. No looking after other matters and then give the remainder of time left to Jesus. Not even was the man allowed to bury his father. This is a strange utterance, but it possibly means that there were others who could attend to this business. Others who had not been called and so spiritually dead. When the duties attending the call of Christ, come face to face with a man, there is nothing to turn him aside. There are those who may attend to the duties he may think he has on hand, and he must let them do it, for only he himself can attend to the task to which he has been called, or at least, the Lord wants him at that special time. These three instances all send home to us the truth that

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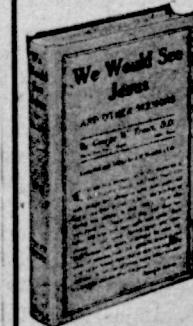
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discipleship with Christ is no light and frivolous thing. No obligation must get in the way of the obligation of discipleship. It is said that after the seige of Rome, in 1849, Garibaldi made this appeal to his men: "Soldiers, your efforts against overwhelming odds have been unavailing; I have nothing to offer you but hunger, thirst, hardship and death; let all who love their country follow me." Hundreds did so. So let us conclude the discussion by saying that the business of life is following Christ. This is true, because outside of this channel, there can be no preparation for that happy immortality, which is the great desire of the human heart.

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Name
Address

Shipping Point
(Please write distinctly)

Jonesboro, Ark., Nov. 28, 1916.
Dear Bro. Lipsey:

Mt. Zion Baptist Association is in need of a Baptist preacher to do missionary work where disciples are scarce, but sin abounds. This invites abounding grace. Any answering this should be indebted to all kinds of men and willing to meet the indebtedness daily.

Such could be located in a railroad town with the view of opening up a field for permanent work.

Should any apply for such a field, address this writer, stating qualifications, former labors, and minimum salary for the year 1917, to be paid quarterly. If all is satisfactory the Mission Board reserves the right to increase the salary.

Yours praying the Lord of the heavens to send a laborer to this vineyard.

L. R. BURRESS,
Jonesboro, Ark.

FROM SUMNER.

We came here seven months ago. Every month has been fraught with interest and hard labor. This is a most noble people. They are loyal, responsive and devoted. No people ever stood more nobly by me than this invincible band.

We have baptized nine and in all received thirty into the church since we came. The church has raised in cash and subscription a little more than \$28,000, not including the pastor's salary. The Sumner Baptist church stands head in State missions in the Delta.

We hope to let the contract for our church house in the next week or so.

There are some good things taking place in the Delta just now. The church at Drew has gone from one-half to full time preaching and is calling a man to that end.

Shelby has gone under the able ministry of R. A. Eddleman from two Sundays to three and that after completing their new house of worship and that a thing of beauty, a real workshop. And hard by is Duncan, that plucky band who has the same man for pastor and they, too, are finishing their new house of brick to their delight and happiness of heart.

Shaw has gone from one-half to full time and has called Dr. I. P. Trotter. This is a great church; few equals in the land.

Leland and Belzoni are on the eve of building. So the Delta folks are busy with the King's business. It is said that Oakridge church is the largest church in the world and they have grown larger recently under the ministry of Brother W. J. Derrick, from one-fourth time to half time.

W. S. Allen has moved to Lyon in the new home for the pastor. No one has a better home and town in which to live than Allen.

Lyon groups with Merigold, which makes a splendid field.

Every part of the Delta is alive with kingdom interest.

The Lord make us equal to every task.

W. R. COOPER.

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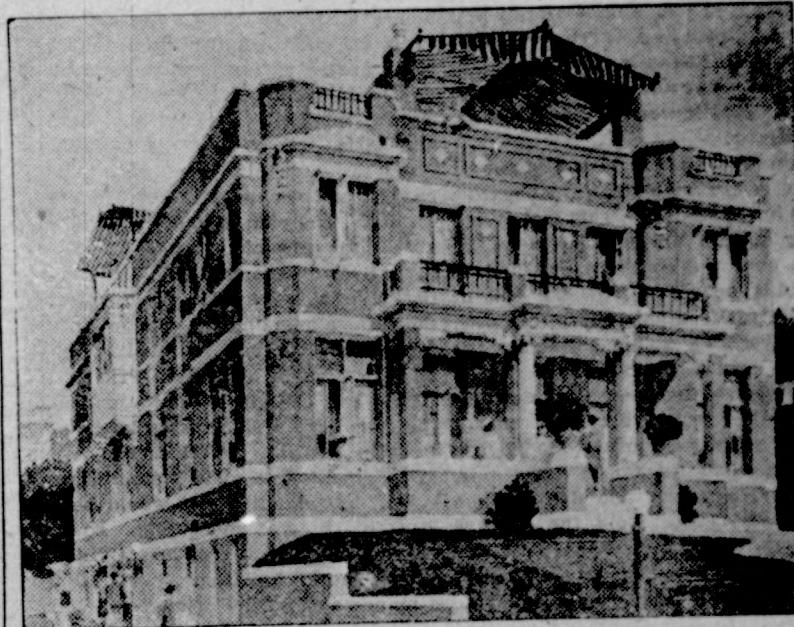
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MISSISSIPPI BAPTISTS.

By A. T. Robertson, LL. D.

Your correspondent recently had a delightful week in Mississippi lecturing on the gospel of John at Mississippi College at Clinton and speaking at the State convention at Columbus. They were days of glorious autumn sunshine and delightful fellowship.

The Valley Baptists.

Geography has played its part in the history of Southern Baptists. The Mississippi Baptists are typical of the Mississippi Valley. They have a goodly number from the Atlantic Seaboard, and yet they look easily across the Mississippi river to the boundless West. Their State has been the battleground of former theological struggles, but now the State has a fine poise and disposition to be fair to the various factions in the denomination. It is a "middle-of-the-road" Baptist State of great resources and possibilities, with a fine body of ministers and laymen. Dr. P. I. Lipsey is the able editor of *The Baptist Record*, the Baptist organ.

Baptists and Negroes.

There are more negroes than white people in Mississippi, and more Baptists than all other denominations. The negroes themselves say that they cannot help being Baptists because they do not know enough to explain away the plain meaning of the Bible. They also say that when you see a negro who is not a Baptist some white man has been "protectin'" with him. But the negro Baptists of Mississippi are making material and spiritual progress. The Baptist power in this State among the white people is great and one of the assets for Baptist work in New Orleans, so near by.

Country Baptists in the Main.

There are many towns, but few cities in Mississippi. This fact is due partly to the presence of New Orleans near the southern end and of Memphis near the northern end of the State. Memphis has grown rich from the long staple cotton in the famous Delta region above Vicksburg. Here the long staple cotton brings this year twenty-five cents a pound, and here the boll weevil has not yet done its worst. There is, however, a perceptible drift to the towns and cities from the country districts. The interurban cars and the automobile are playing their part here also in building up aristocratic suburbs. In Mississippi one can find yet, particularly in the lower section near the Gulf, beautiful aristocratic residences of the late-burnum glory side by side with the modern winter homes of Northern millionaires. But the mass of the people in the State are responding rapidly to the democratic tendencies of modern civilization. The people are not "fire-eaters," as some reactionary politicians would indicate. The old aristocrats now appear as people of light and leading, using their culture with fine consecration for the uplift of the people.

Land of Lumber and Cotton.

One is struck with the immensity of the lumber industry in Mississippi

as he travels through the State. The high price of lumber is giving tremendous impetus to this enterprise. Some of the people are gaining great wealth thereby. The high price of cotton is not helping the State so much, because the hurricane of last summer ruined the cotton crop in the southern half of the State. But nowhere does one find pessimism. Diversified crops are becoming more common. The preachers in the country are frequently making a study of scientific farming, so as to be leaders in the whole life of the community. There is much hope also from the model farms conducted by the agricultural stations. Improvement in the conditions of life among the people is one of the best ways to improve the work of the country churches. The country church is the hope of the Mississippi Baptists. It will never be what it can be till lumber and cotton give way to a richer and more diversified farm life.

Growth of Mississippi College.

It was my second visit to Mississippi College, which is the pride and hope of the Baptists in the State. It was pleasing to see the solid growth of this noble institution of learning under the able and wise leadership of President J. W. Provine and his capable faculty. The academic department has been dropped, and yet there were already 375 young men on hand. The college has several new buildings, but greatly needs more. No college of my acquaintance is doing more good and better work with so small an endowment and with so few buildings. The equipment is good as far as it goes. It would be an immense step forward if the college could get soon a half-million dollars of productive endowment and several new buildings to meet pressing needs. Mississippi Baptists are rich in boys and girls, the best of all wealth. They are struggling nobly to prepare these boys and girls for life and service. The church and the college at Clinton are almost one, for the town lives on the college. The Baptist church is chiefly composed of the college men and the college girls, for Hillman College, with sixty pupils, is also at Clinton. Principal Berry has charge of this excellent junior college. There is no house of worship for the church. The college chapel is in the old building that is still left standing. It would be a graceful thing if some one could erect a church and chapel in Clinton as a memorial building. It would be a monument worthy of any one, and extremely useful. The pressing demands of the college make it difficult to have a State-wide campaign for the church at this time. Nothing would gladden the heart of Rev. Zeno Wall, the efficient and beloved pastor, quite so much as a new and up-to-date church building. Here is a wide open door for some one who has the will and the wealth.

Blue Mountain and Hattiesburg.

At Blue Mountain is a famous school for girls presided over by Dr. W. T. Lowrey, a prince in the hearts of Mississippi Baptists. He has 300 girls gathered here. At Hattiesburg is located the Woman's College, of which President J. L. Johnson is head. No names are more loved in Mississippi than those of Johnson and Lowrey. President Johnson's school is located in South Mississippi, while

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Mrs. C. J. Douglas, Mason, Ill., writes that she cannot say enough in praise of Dr. Caldwell's Syrup Pepsin as a dependable family laxative. Little Mary Eva had been badly constipated until they tried Dr. Caldwell's Syrup Pepsin, which brought the first natural relief the child had had in two weeks.

Dr. Caldwell's Syrup Pepsin is sold



Mary Eva Douglas

in drug stores everywhere and costs only fifty cents a bottle. To avoid imitations and ineffective substitutes, be sure to ask for Dr. Caldwell's Syrup Pepsin. See that a facsimile of Dr. Caldwell's signature and his portrait appear on the yellow carton in which the bottle is packed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

Blue Mountain is in the northern end of the State. He also has 300 girls at Hattiesburg.

one has managed to catch him looking just right."

The Baptist Budget.

At the State Convention Secretary J. B. Lawrence offered a resolution looking to the adoption of the budget plan for the denominational enterprises in the State. This plan is already in operation in Kentucky and Texas, and much good is hoped from its working. Certainly Baptists need more business sense in their financial affairs. They have almost unlimited resources if they can only find a way to enlist the masses actively and earnestly and intelligently in the work of the kingdom. Mississippi Baptists are not all co-operating with the State Convention. There is still another general body which projected Clarke Memorial College at Newton. But they are coming together some day, and probably soon.—*Watchman Examiner*.

"That man wants his photograph to look as natural as possible," whispered the assistant to the proprietor of the studio.

"Then make it as handsome as you can," came the quick reply.

"But—but he's awfully ugly, and insists he doesn't want the portrait to flatter him at all."

"He won't think it flatters him," said the proprietor knowingly. "He will only feel sure that at last some-

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OTHERS.

By Julius P. Rushing.

Oh, let us help each soul along
To that sweet home above;
There we will sing a sweeter song,
In that sweet home of love.

There are so many ways to help,
In this dear world below,
If sometimes we'd deny ourselves
And helping as we go.

We help sometimes when we don't
know,
It is the life we live,
We help in going to and fro,
And every time we give.

Each time I look or think or say,
There's someone I can help
To journey on the Savior's way,
Then "others" not yourself.

We help when singing, "Jesus loves
The lost ones here below."
It makes us think of Him above.
And helps us onward go.

Oh, may I live a life so sweet,
To those about me here,
And give to each one I shall meet
A life of hope and cheer.

The man that's helping all the time
Is full of joy and love.
He's living just to help mankind,
And dies to rest above.

Oh, may we help the ones that need
Our help, and love, and cheer.
Or any way they need our help,
Just help while you are here.

Oh, let the Master in your life,
He'll help you all day long;
He'll be your partner day and night,
And as the years roll on.

Let Jesus in, then you can win
The lost ones out in sin.
Let Jesus lead you all the way;
His love will bring them in.

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has published a booklet on 'Bible
Reading on Important Subjects,' for
use in soul winning, and in the in-
struction of workers in the Lord's
kingdom."

I have examined the book, and it
seems to be well arranged, constitut-
ing a valuable compilation of Scrip-
tures, and suggestions for preachers,
Sunday School teachers, and other
soul winners.

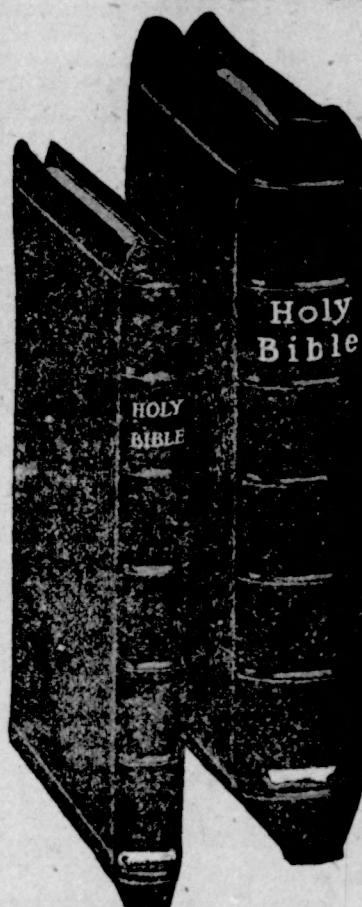
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Christ's sermon on the mount.

ST. MATTHEW, 5.

15 ^k The land of Zâb'u-lon, and the land of Néph'tha-lim, by the way of the sea, beyond Jér'dan, Gâl't-lee of the Gén'tiles;	A. D. 31.	2 And he opened his mouth, and taught them, saying,
^l Is. 9. 1, 2. ² Is. 42. 7. Luke 2. 32. ^m Mark 1. 14. 15. ⁿ ch. 1. 2. 10. 7. ^o Mark 1. 16. 17, 18. Luke 5. 2. ^p John 1. 42.	³ Blessed are the poor in spirit: for theirs is the kingdom of heaven.	
		4 ^e Blessed are they that mourn: for they shall be comforted.
		5 ^d Blessed are the meek: for they shall inherit the earth.

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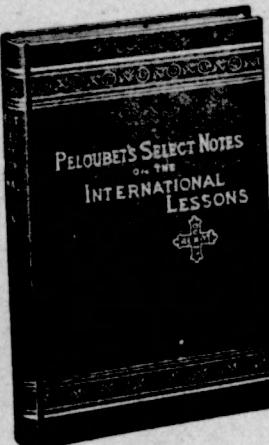
BILLY SUNDAY IN BOSTON.

Well, it has come at last, what the Christians of Boston have been looking for the last few days, but it came in such overwhelming power and magnitude that the predominant feeling in the hearts of most even yet is that of wonder and surprise. The gates have been thrown open, the invitation has been given, and on the first night 1,440 men have hit the trail! It is a record for a first day's invitation and response. "Never saw anything like it in all my experience," shouted Mr. Sunday. Some of us never before understood what the Day of Pentecost was like. We believe that we have at least a clearer conception of it now, after witnessing the turning to the Lord on a single night of nearly half as many men as were converted on that memorable occasion.

When Mr. Sunday announced a sermon "to men only" on Thursday night it was with a noticeable reservation of manner. He went on to say that it had not been his intention to begin these special sermons so early that in all other cases he had preached to men for the first time on a Sunday, following that Sunday appointment with midweek meetings for them only; but that as the local committee was so urgent for such a meeting to begin at once he had fallen in with their plans. To one hearer, at least, there seemed a note almost of depreciation of the plan, or of desire to escape responsibility for failure if nothing came of it. Thursday brought the first real rainstorm for weeks. Thursday night was rainy, blowy, black, thoroughly disagreeable. The imperfectly graded grounds around the tabernacle were alternate pools of water and sloughs of mud. Reservations of seats had been made for men Bible classes and Brotherhoods from the surrounding cities and towns, as well as from the Boston churches; but, of course, there would be few from a distance on such a night! Plans had been made for the marching in procession to the tabernacle of various city groups; but, of course, that was out of the question! Probably there would be ten or twelve thousand present, with a comfortable seat for everybody, and no crowding! But at 6:45 the building was filled with the exception of the seats reserved for delegations, and half an hour later these were all taken, and the house was full and running over, with hundreds unable to get in. There seems to be some vagueness as to the exact seating capacity of the tabernacle, but whatever it is it was reached Thursday night. And all men! Not a woman in the lot! Not a touch of feminine finery or a touch of the bright colors of feminine dress to break the monotony and liven up the dull black and white and gray of men's attire! It was certainly a great sight to see an acre and a half of unbroken masculinity stretching away from the platform in every direction.

Long before Mr. Sunday put in an appearance the great crowd of men, under the stimulating leadership of "Rody," were having the time of their lives. Song followed song. The various delegations were

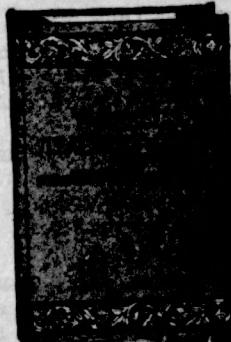
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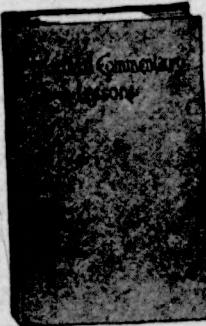
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Jackson, Mississippi

asked to rise and their favorite song was called for. The responses were made with cheers and handclapping and waving of flags. Some delegations were large, Lynn sending 2,000 men. A company of sailors from the navy yard was greeted with much applause, and with great laughter when their favorite song was announced as "Sail On!" The Salvation Army, present in considerable numbers and with its fine band, got a good "hand." The utmost enthusiasm prevailed. Everybody was in the best of humor and everybody "cut loose." When Mr. Sunday mounted the pulpit it seemed as if pandemonium had come. It was like nothing so much as the greeting of a favorite candidate at a political convention, and for a few minutes the readiest speaker on the American platform today stood speechless, almost overwhelmed at the sight before him.

But once the service began it was plainly evident that this was not the mere effervescence of high animal spirits or thoughtless horseplay, but the deep enthusiasm of earnest men pervaded with a serious purpose. No speaker could ask for a more receptive or sympathetic audience than Mr. Sunday had that night. His text was, "As the Lord liveth, even what my God saith, that will I speak." During his sermon of an hour's length it seemed as though there was scarcely a motion in that vast throng except at the speaker's will. In no other service that we have as yet attended has there appeared such absolute command of the situation on his part. Almost as if hypnotized those men followed the guidance of his mind and thought. The ready laugh roared out at some of his pertinent characterizations, but faces grew grave and set at his denunciations of evil. Twice he brought them to their feet, once in pledge of battle against the liquor traffic and once in sign of a deeper fealty to Christ. And all the time there was an expectation of something to come. "Rody" had prepared them for it at the beginning of the service, when he said that it was not necessary to hear a dozen sermons before deciding to accept Christ, and he hoped that if Mr. Sunday gave them the chance that night they would not wait until "some other time." Everybody felt that the invitation to "hit the trail" would be given before the evening was over, and everybody was getting ready for it. Two or three times it seemed as if the next sentence would be that invitation, but the preacher was not quite ready for it, or knew his hearers were not, and the sermon went on, growing in intensity, in earnestness, in fascinating appeal. Finally came the tremendous climax. Standing on his chair, with one foot on the pulpit, telling the story of Douglas throwing the heart of Bruce into the midst of the Saracens and shouting, "Lead on, O heart of Bruce, and where thou leadest we will follow!" he cried: "Men, I seize the cross of the Son of God, and I wave it over this audience! I hurl the heart of the Saviour out into the ranks of the manhood of Boston, and as I do I cry, 'Lead on, O Christ, and we will follow!' Will you do it? Will you follow? Will you follow? Stand up, if you will!"

The scene that followed is indescribable. Almost the entire congregation rose to its feet. Cheers and applause made the tabernacle ring again. All over the room men were shouting, "We will! We will!" Tears were streaming down the faces of many. In the exercise of an influence that seemed almost uncanny Mr. Sunday silenced the tumult with his uplifted hand. Then: "How many of you will say, 'Yes, I will go with you, Bill?' How many of you will come up here and give me your hand and say, 'I will live for Christ from this day on? Come on, men! Come on!'"

And the "trail hitting" was begun. From all parts of the tabernacle, down every aisle, from the platform, from the singers' seats, came multitudes of men—old men and young men, men prosperous in appearance and men who showed signs of the world's hard knocks, men whose faces were fair and unlined, and men with the marks of dissipation cut deep in their countenances—in one surging flood of awakened purpose, down to the little pit at the front of the platform, where Mr. Sunday was waiting to grasp each of them by the hand with a word of thanksgiving and encouragement. Over the confusion of the moment rose full and clear the music of the great chorus as Mr. Rodeheaver led the martial strains of "Stand up, stand up for Jesus!" It was a thrilling moment! Few such are given to any man to experience on this earth. It may be doubted whether there will be another such scene as this during all the campaign, however full of glorious experiences it may be. Its significance lay in its prophetic as well as in its immediate and present nature.

Steadily the trail hitting went on. Scores and hundreds of men pressed down the aisles to take the hand of the evangelist in token of their surrender to Christ and their purpose to serve him. Not all were coming now for the first time. Many of them were rededicating themselves anew to the service of him whom they already know and love. Quietly the magnificent machinery of the movement got to work. In some way the front seats, already crowded, were emptied, and the converts placed in them. One hundred and fifty or more ushers, ministers and personal workers went among them with card and pencil, securing names, addresses and church preferences, and almost before the last of the great congregation had passed out of the tabernacle it was known that 1,440 men had registered their determination to live henceforth for Christ—a regiment and a half; almost half as many as the converts on the Day of Pentecost.

It is a matter of immense satisfaction to members of our particular family of faith to note how heartily the Baptist ministers and churches of Greater Boston are sympathizing with this movement and co-operating in it. Comparisons are said to be odious; therefore we shall make none, but content ourselves with saying that no denomination is furnishing better and more efficient backing for Mr. Sunday than is our own.—Watchman Examiner.

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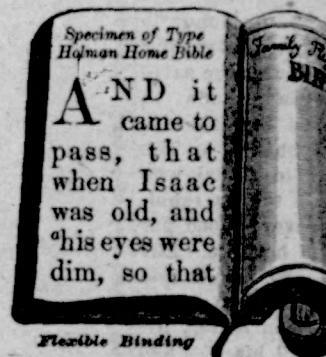
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A PRAYER.

G. M. S.

Father, I come to my weakness, fearing the long day's length;
Calling on Thee for succor, leaning on Thee for strength;
O Thou who hearest the raven, who seest the broken wing,
Renew my drooping spirit; health and healing bring.

And, Father, when I falter, or fear to take a stand,
Pray show me as Elisha, defenders on every hand;
Grant that I with courage may mount life's cares above,
And in thy bastehngs behold naught but the hand of love.

Give me the grace to pardon the bitter word seat smarts,
Set Thou a guard before my lips to quench the fiery darts;
And may life's disappointments as crevices of fire,
Prove but to make me stronger, seve but to set me higher:

And if from peasant waters, or pastures green Thou lead,
O may my longing, thirsting soul on heavenly pastures feed;
And may my life, a harp divine, attuned to chords above;
Through all the years Thou givest me, echo but notes of love.

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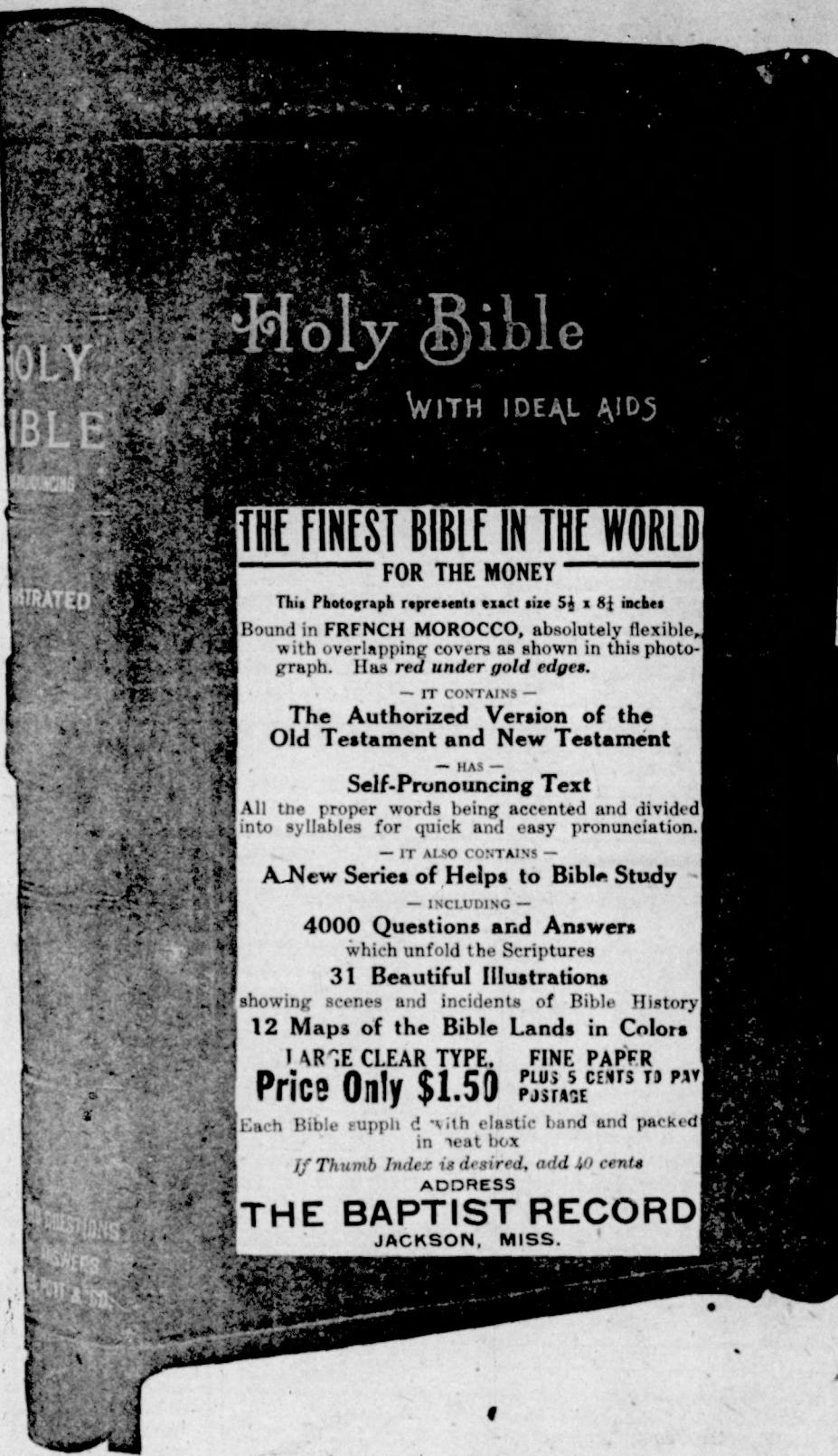
A Kansas editor announced he would try for one week to print the truth and he is still in the hospital. He didn't get by the first day. The following item appeared in Monday's issue and now the boys are getting out the paper. This is what he said: "Married, Miss Sylvia Rhode to James Cannham, last Sunday evening at the Baptist church. The bride was an ordinary town girl, who didn't know any more than a rabbit about cooking, and never helped her mother three days in her life. She is not a beauty by any means and has a gait like a duck. The groom is an up-to-date-has-been loafer, living off the old folks all his life, and don't amount to shucks. They will have a hard life while they live together."

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

Willie was being measured for his first made-to-order suit of clothes. "Do you want the shoulders padded, my little man?" inquired the tailor. "No," said Willie, significantly, "pad the pants."

We hardly look for humor in a medical dictionary, yet one recently published defines "shout" as "an unpleasant noise produced by overstraining the throat, for which great singers are paid well and small children are punished."

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